

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps. 2: 11, 12.)

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SPIRITUAL COURAGE NECESSARY FOR THE ADVANCEMENT OF TRUTH.

FROM a worldly point of view the Latter-day Saints have more reason to be discouraged than has the membership of any other religious organization whatsoever. Not so much at the present time, as in times past; but still in these days there are hostile demonstrations in certain localities which doubtless tend to the discouragement of both lay members and elders alike. Indeed it may be asked how one can bear up under such violent opposition? The answer is simple. The true Latter-day Saints possess sufficient of the Spirit of Christ and the gospel, as history proves, to bear up under the most distressing opposition and persecution. Their humility, self-sacrifice and faith yield ample reserve strength to off-set by far the incidental discouragements that occasionally arise.

In addition to the above, we have another source from which to draw courage and strength, namely: the Bible. This good book contains a history of the life of Christ, and certain of the apostles. It tells of the misery, sufferings and privations of God's children among those of a worldly nature. To those who are called to endure the trials of pain and sorrow, and who are scorned and mistreated by their nearest kin for Christ's sake in the present day, we say: Be not discouraged. Did not Christ likewise suffer? Did He not say that “a man's foes shall be they of his own household?” Furthermore, our own experience tells us that the temporary sufferings of the children of God for righteousness' sake, are re-

warded by an inward happiness—a spiritual joy which far transcends all the pleasures “that the riches of worlds can produce.”

The world has often offered abundant discouragement to the bearers of a new born truth. Time alone can bring the world to an acceptance of it. It may take years for men to get an understanding of a certain truth, but that time is sure to come. Take courage. Christopher Columbus worked out a momentous truth in his mind, but for years he stood alone. He faced the taunts and slanders of the then known world with a courage and fortitude becoming a great genius. He firmly maintained his position because he knew it to be true. Many of the world's geniuses who have brought forth some new phase of an eternal truth have had to leave it in the hands of “Father Time,” until men obtained sufficient light to receive it.

In time past the scientific world announced certain “laws” in chemistry and physics, which, they claimed, were entirely accurate and fundamental. But all of their text books were rendered useless, and many of their so-called fundamental laws were overthrown by the discovery of the new metal called radium. Experiments proved that this new metal would throw off energy without reducing its total amount. This was, of course, not in harmony with their previously conceived ideas, and it became necessary for them to revise their so-called “laws” and their text books.

Most religions of the Christian world to-day have their creeds built upon certain principles or laws which are supposedly accurate, and which must not be transgressed. But like the French scientists who discovered radium and thus upset certain scientific deductions, so Joseph Smith, through humility and prayer, beheld in heavenly vision that which will eventually revise the creeds of men and introduce a deep-rooted, spiritual worship in the place of the lettered prayer book. He has made known the true character of the Deity, and through his instrumentality the Lord has restored the simple gospel of Jesus Christ and the essential principles pertaining thereto.

There is, however, a vast difference in the way the world received the discovery of radium and the way they received the revelation of the true nature or character of God. The former is demonstrable to the doubting mind without the aid of faith. The latter requires faith. It pertains to man's spiritual insight, not to his human touch or vision. But the world lacks faith to an astonishing degree and cannot grasp the truths which are not tangible, objective realities, as readily as do those who are spiritually inclined. This can only be overcome by awakening our dormant, spiritual nature, by developing the inner man, and by placing ourselves in harmony with the Spirit of God. Let us pray for light on those things which appear doubtful unto us, and if they be true, and we are in tune with God's Spirit, He will whisper peace unto our souls. That will be ample demonstration to the faithful.

But it takes courage to be faithful ; it takes singleness of heart to be a true follower of the Savior.

Paul found it so. After his miraculous conversion he retired to Arabia where he doubtless remodelled his theology, cast off the useless armor of the Pharisee, and girded himself with the sword of truth. Possessed of a zeal and a moral integrity such as few men ever possess, he set forth on his task of converting the world. He was shrewd in his preaching. He was Greek when he was speaking to Greeks; he was Hebrew when addressing the Jews; he was Roman when in Rome. He possessed a personality which enabled him, by the motion of a hand, to subdue mobs. When speaking to the Jews he would refer to certain prophecies contained in the law and the prophets, and trace the history of Israel down to the life and death of Christ, and then in the power and demonstration of the Spirit of God he would testify that the crucified man Jesus was the Son of God, and that He had risen from the dead. But the Greeks did not believe in the Jewish scriptures. They were a philosophizing people, a people who loved truth only in so far as they could apply their philosophy to it and thus display its harmonies and beauties. To the Greeks, then, Paul did not quote scripture. He was aware that he could arrest the attention of these people more readily by quoting certain truths contained in the writings of their philosophers and poets. By developing the truths thus quoted, he would gradually bring them to the fundamental truth that Jesus Christ was the Son of God; that He had been crucified and resurrected, a fact to which Paul was a living witness.

Yet despite his ability to arrest the attention of Greek and Hebrew alike by his fluency in either tongue, as well as by his method of address; despite his zeal and inexhaustless enthusiasm, he was turned out of the very first city in which he endeavored to preach. Being warned that certain of the Jews conspired to kill him he was obliged to make his escape as best he could. He was let down over the walls of the city in a basket. Not daunted by this first apparent failure, he went up to Jerusalem where he boldly preached in the name of Jesus Christ. But there also the Jews became infuriated against him and he was obliged to leave that great city. Doubtless, things wore a rather discouraging aspect, for he had gone forth with a determination to do no less than bear his testimony to the entire known world. But they would not even hear his testimony, much less believe it. Shortly after leaving Jerusalem, we find him turned out of Thessalonica by unbelieving pagans. Corinth now lay ahead of him. This great commercial city was composed of professing Epicureans, Stoics and Sophists. Through misinterpreting the teachings of the day, the Corinthians no longer associated the principles of morality with their religion. Happiness was the end of their religion, but they did not understand true happiness. To this people, given over to vice and immorality and riotous living, came Paul. Upon entering this city he exercised

more determination than before. He had come to establish a branch of the Church, and he intended to remain there until the task was accomplished. He threw down the gauntlet of defiance. He met the Sophists and the followers of Epicurus and Zeno, not with philosophical arguments, but with the testimony of Jesus Christ, the Son of God, whom the Jews had crucified. "For I determined," writes Paul, "not to know anything among you, save Jesus Christ, and Him crucified." He showed them the "glory of humiliation, the riches of poverty, the exaltation of abasement, the radiancy of self-sacrifice." Thus Paul, through his determination and continued effort, built up a flourishing branch of the Church among a people who had previously been given over to vice and immorality. Later he writes to them that he was with them "in weakness, and in fear, and in much trembling," still, the work which he accomplished there was a monument to his spiritual strength and intrepidity.

Paul's whole life is a worthy example to keep in mind. It will add coals to the fire of faith already burning within us. It will add impetus to our zeal and determination to press on.

Courage is a boon to every man. Courage carries us through storms of persecution and brings us out triumphant; or, as one writer puts it, "Courage is naked Right put through the fire and brought out uncracked and unbroken."

Christ was a glorious example of courage. Coming into an apostate world He meekly presents Himself as the Messiah—the Son of God. Nothing more blasphemous in the ears of the Jews could have been uttered, yet it was a solemn truth. He traveled about in humility and self-abasement, teaching doctrines apparently contrary to the law of Moses, facing persecution on every hand, renouncing the pious Scribes and Pharisees, and calling sinners unto repentance. He knew that all this was contrary to Jewish ideas; but He had come to revise those ideas. One of the crowning events of His earthly life was the beautiful example He set for us in the Garden of Gethsemane. In the intense affliction of His soul, He sought courage from God. He taught us the infallible source from which we can draw comfort and courage when our hours of trial and despondency appear.

Just another concluding thought. Joseph Smith is being recognized as a prophet of God by more and more people every year. Why? Because he had the courage to publish his convictions and his absolute knowledge to an unknowing world, and he sealed his testimony by walking meekly, yet courageously, to a martyr's death. To those who sincerely accept the testimony of Joseph Smith the gospel is made clear and comprehensible, and from their well-founded convictions they receive a spiritual courage which enables them to withstand the raging persecutions and the slanderous falsehoods that arise from time to time.

Accrington.

CLYDE C. EDMONDS.

THE BROTHERHOOD OF MAN.

IF the gospel of Jesus Christ is to be of use in this life, a basis must be given through that gospel under which man can successfully work out his social as well as his religious problems. Socially, to-day, the world is restless, and discontent is prevalent. Instead of following Christ's command, "love thy neighbor," the satanically inspired answer of Cain seems to be taken as an axiom, I am not my brother's keeper. Yet instinct and experience teach us that a brother is closer than an acquaintance or a neighbor, because of a common family relationship. But families are merely branches of a parent stock, and it is, therefore, reasonable to expect that a divine revelation would announce the universal brotherhood of man, and set this fact forth in such plain teaching that every one could perceive its truth.

Sensing it fully a man who is lowly may look upon the great ones of earth with helpful inspiration in his heart; and the basis of his hopes would be the realization that the noblest man in existence is his personal brother. The proud and haughty would also know that the men in the gutter are his brothers. If such a doctrine were instilled into the heart of every individual, would it not tend to unify mankind? Along such lines could not a brotherly love be cultivated that would overcome many of the menacing social conditions of present times? The "Mormon" doctrine of the universal brotherhood of man is based upon scriptural teachings relating to our spiritual pre-existence. Our knowledge of this, founded upon revelation, gives us to understand that God is personally our spiritual father, and Jesus Christ our personal brother. Realizing that we stand alone in the belief of this principle as opposed to the tenets of all denominational Christian sects, some few scriptural passages will be submitted upholding the fatherhood of God and the brotherhood of man.

Consider first that significant question which God asks Job, "Where wast thou when I laid the foundations of the earth? * * * When all the sons of God shouted for joy" (Job 38: 4, 7). Suppose Job were living to-day, and instead of answering God he would put that question to the Christian world. The answer in effect would be, "Why, Job, you were not born when God laid the foundations of the world, and you surely could not have been in existence." Yet the question implies Job's existence, and also the existence of joyous "sons of God." Moses understood God to be our spiritual Father, else why does he exclaim, "O God, the God of the spirits of all flesh." In Eccles. 12: 7, is another reference giving us the same meaning, "Then shall the dust return to the earth as it was: and the spirit shall *return* unto God who gave it." May not these "returning spirits" and the "sons of God" spoken of in a former quotation be identical? But further, Paul writes, "We

have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of spirits and live?" (Heb. 12: 9). Paul further teaches showing more plainly that we are recognized as God's own children. He says: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint heirs with Christ" (Rom. 8: 16, 17). Christ our Savior acknowledges us as His brothers and His Father as our father. He taught all men to pray "Our Father who art in heaven." Why "our" if that term is not here to have its common meaning? Again, after His resurrection He said to Mary: Say unto my brethren that I ascend to my Father and your Father, unto my God and your God. The Apostle Paul tells us that He is not ashamed to call us His brethren. Why? Because He is the first born among many brethren (Rom. 8:29) and "the first born of all creatures." Reason tells us a first born implies a second born, and if a second born there may be many others also born, therefore He is called our "Elder Brother." But millions of human beings came into this world before "Jesus was born of Mary." So His first birth must have been in a spiritual or first estate. There we were recognized as His brothers, sons of His Father. In that estate Jesus occupied His position and received power and glory because of His birthright.

To-day so many professed Christians have so idealized and spiritualized the Savior of mankind, that any attempt to elevate our so-called "vile" selves into sensible relationship with Jesus, or to prove that God the Father is also our Father, in a divine family relationship, not creative merely, seems to them a very near approach to blasphemy. Yet it is God Himself who by His revelation to us in the Bible makes it plain that the family of man on earth and of God in heaven are one in brotherhood.

Scripture proves these propositions, and it follows that if I and all men are Christ's brothers, you are my brother. Hence if I cheat my neighbor I am cheating my own brother, cheating, also, a brother of my Savior. If I swindle mankind or demand eleven hours work from men or women in place of a just eight, then I am oppressing the children of my own brothers. The appreciation of these facts in the hearts of each member of this Church has effected that social equality among the Latter-day Saints which characterizes them. It is a natural result because God's word forms its basis, and therefore it becomes a part of the warp and weft, so to speak, of our religion. If a saint sins against any man he knows that he is injuring a brother, and he realizes our Father knows he knows. The day must come when the social problems of all peoples will rest upon the consciousness that a crime against a fellowman is a crime against a brother, and then the Master's command to love our enemy will be understood in all its significance, both hidden and apparent.

Bolton:

FRANK H. EASTMOND.

MY GUIDE.

“To respect my country, my profession and myself. To be honest and square to my fellowmen, as I expect them to be honest and square with me. To be a loyal citizen of my country. To speak of it with praise, and act always as a trustworthy custodian of its good name. To be a man whose name carries weight with it wherever it goes.

“To base my expectations of reward on a solid foundation of service rendered. To be willing to pay the price of success in honest effort. To look upon my work as an opportunity to be seized with joy and made the most of, and not as a painful drudgery to be reluctantly endured.

“To remember that success lies within myself, in my own brain, my own ambition, my own courage and determination. To expect difficulties and force my way through them. To turn hard experience into capital for future struggles.

“To believe in my proposition, heart and soul. To carry an air of optimism in the presence of those I meet. To dispel ill-temper with cheerfulness; kill doubts with a strong conviction and reduce active friction with an agreeable personality.

“To make a study of my business. To know my profession in every detail. To mix brains with my efforts and use system and method in my work. To find time to do every needful thing by never letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour bring me dividends, increased knowledge, or healthful recreation.

“To keep my future unmortgaged with debts; to save as well as earn. To cut out expensive amusements until I can afford them. To steer clear of dissipation, and guard my health of body and peace of mind as a most precious stock in trade.

“Finally, to take a good grip on the joys of life; to play the game like a man. To fight against nothing so hard as my own weaknesses and endeavor to grow in strength a gentleman, a Christian.

“So may I be courteous to men, faithful to friends, true to God, a fragrance in the path I tread.”—SELECTED.

“TRUTH is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power. It is the compass of the soul, the guardian of the conscience, the final touchstone of right. Truth is the revelation of the ideal, but it is also an inspiration to realize that ideal, a constant impulse to live it.”—WILLIAM GEORGE JORDAN.

“THOSE who trust in any rock but God will find it sand in the day of their distress; it will fail them when they most need it.”

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 22, 1913.

EDITORIAL.

THE MISSION OF THE "STAR."

THE first issue of the *Star* was published in May, 1840, just seventy-three years ago. Elder P. P. Pratt, one of the great apostles during the early days of this Church, was its editor, and from the "Prospectus" which he published announcing the purposes for which this paper was brought into existence the following language is quoted: " * * * And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths they (the Church members) have thought proper to order the publication of a periodical devoted entirely to the great work of the spread of truth, sincerely praying that many may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

"The *Millennial Star* will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfillment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth, 'blood, fire, or vapor of smoke'—in short, whatever is shown forth indicative of the coming of the 'Son of Man,' and the ushering in of His universal reign on the earth. It will also contain letters from our numerous elders who are abroad. * * * containing news of their success in ministering the blessings of the glorious gospel."

Now, in order to carry out faithfully the purposes of the *Star* as set forth above, thus forestalling any tendency that might arise to overlook or set aside its original purposes, it has been thought advisable to engage our readers attention, for the moment, on the following points relating to contributions which possess more local than general interest. This opinion is shared by the missionary elders at the Liverpool office as well as by the acting Mission President. To make immediately a practical application of the suggestions hereinafter mentioned, the minutes of district meetings, branch conferences, and notices of social gatherings will have to be reduced in volume so as not to occupy ordinarily more than a few lines, instead of half a page or more, as many of them do at present.

We request the brethren and sisters to be patient and attentive while some reasons are given for adopting the proposed change.

In the first place, the proceedings of the meetings in view are of local interest only, and reports of them do not engage the attention of our readers in general.

Again, the records of the *Star* are intended to be a source to which the Church historian may turn for information on matters of sufficient importance to occupy a place in a general history of the Church, and not often do the minutes in question supply data of this character, because of their purely local bearing.

Then, further, take a "minute," for example, whose tenor is about as follows: "Elder A. spoke on the necessity of baptism and showed by several passages of scripture that it is essential." Now, suppose that this bare statement falls into the hands of some honest person who is seeking for light on the question of baptism. He has before him the claim made by Elder A. that it is necessary to salvation, and that the scriptures so teach, but that is all. There is nothing in such a "minute" but mere assertion, and which is supported by A's authority only. That a "Mormon" elder is an authority on such questions the whole non-"Mormon" world disbelieves, and how much better it would be if statements respecting the essentiality of certain doctrines or ordinances of the gospel were sustained by a submission to the reader of the scripture which shows that fact. The divine authority upon which they rest is thus made manifest. An investigator under these conditions has in hand just what he needs to enable him to come to an understanding of the "Mormon" position on these points and to the scriptural one also. Thus supplied with information he can readily perceive the harmony which prevails between the teachings of "Mormonism" and those of the Bible, but "minutes" of the character of the example given fail to meet these purposes. We trust the saints and elders will see the wisdom of adopting the proposed change, and sustain us in it. Some may feel aggrieved, but we assure them that the columns of the *Star* are not closed against any member of the Church who is competent to compose articles in a creditable and logical manner, dealing with topics of general interest to the saints, investigators and friends. The space unoccupied by the shortened minutes and notices, and more also if required, may be utilized by such contributors.

These remarks do not apply to the minutes of the more general conferences of the British mission.

The minutes of branch conferences, district meetings and reports of socials in hand before the publication of this notice will not be abbreviated more than usual, but thereafter shorter ones only, unless of more than ordinary interest and importance, can be accepted for a place in the *Star*.

Religious experiences, both before and after becoming a "Mormon," concisely written, will be acceptable. Testimonials of the

truth of this work may help a brother or sister in need, and will be welcomed for publication. The field that is thus open to the saints is a wide one, and there are few who cannot contribute something of general interest.

T. W. B.

DEPARTURE OF ELDER HUGH IRELAND.

ELDER HUGH IRELAND, who has been connected with the *Star* as associate editor for almost two years past, has been honorably released from this position, and took passage per s.s. *Tunisian* on the 17th inst., for America.

Of Elder Ireland's ability as a writer, no special remarks need now be made. Nothing that we might say in this regard would serve to make his literary accomplishments more evident to the saints than the perusal of his editorials has already done. His articles speak for themselves, and breathe throughout a spirit of inspiration which makes known to his readers the truth that he "has been with and learned of Jesus." His knowledge of the gospel is broad and deep, and he possesses much tact in communicating his thoughts to those who read his writings or hear him speak. He attended many of the general conferences of the British mission, and took a leading part in making them the success which has without exception attended their sessions.

Those who know him best respect and admire him most, not only for his intellectual abilities, but also for his genuine Christian qualities, which always offered to those with whom he was associated an illustration of the beauty there is in a godly life.

It is with many regrets that we part with him, but he leaves this country and the mission work with our full confidence and prayers that God will long preserve him for usefulness in the Master's cause.

Elder Thomas W. Brookbank has been assigned to the position left vacant by Elder Ireland's release.

E. TAFT BENSON.

MINUTES OF LEEDS CONFERENCE.

THE Leeds annual conference was held at the Labor Institute, Peckover Street, Bradford, Sunday, May 11th, 1913. Acting President E. Taft Benson of the European mission; Elder Orval W. Adams, mission secretary; Elder T. J. Giles, of the Hull conference; Elder J. H. Vickers, of the Manchester conference; President Melvin J. Benson and twenty-three traveling elders were in attendance.

The morning session began at 10:35. The opening hymn, "We thank Thee, O God, for a Prophet," was sung by the congregation.

Prayer was offered by President E. Taft Benson. Service was continued by singing, "How great the joy."

The sacrament was administered by Elders Gus Dyer and J. Lyman Earley.

President Melvin J. Benson thanked all present for the effort put forth to attend the first session of the conference.

Elder J. Morgan Lake spoke upon the principle of faith. Faith is the foundation principle upon which all other principles of the gospel are built. Christian faith is an assent of the mind to gospel truths, and its assurance of the existence of things unseen by the natural eye. Faith in Christ is all powerful and will bring to him who endures to the end life eternal.

Elder H. R. Perry spoke of the saving principles taught by the Apostle Peter on the day of Pentecost, and showed that these principles and ordinances are still taught to mankind by the Church of Jesus Christ of Latter-day Saints exactly as they were then. He exhorted all to be faithful to the teachings of the gospel.

Elders I. S. Noall, William W. Seare, Willard E. Rigby and George C. Lund rendered a quartette, "Savior, comfort me."

Elder Orval W. Adams spoke of the persecution the Latter-day Saints are enduring and said it will ultimately result in good. We would rather be the persecuted than be the persecutors. The word of wisdom, he said, should be lived to the letter, so that God's Spirit will inhabit our bodies, "that people seeing our good works may be led to glorify God." Read the history of our prophet, Joseph Smith, and learn from it the trials and tribulations he passed through to give to us this glorious gospel message of eternal life.

President Melvin J. Benson called attention to the law of tithing, and exhorted all to obey it so that the promised blessings may be enjoyed.

Singing, "Hail to the Prophet." Benediction by Elder William W. Seare. Attendance, two hundred and twenty.

The afternoon session commenced at 2:30. The congregation sang, "Israel, Israel, God is calling." Prayer was offered by Elder Orval W. Adams.

The Halifax choir sang an anthem, "Song of the redeemed."

President Melvin J. Benson presented the general and local authorities, which were all unanimously sustained.

Elder Jedediah McKay spoke upon the plan of salvation, which was originated before the creation of the world, for Christ was a Lamb slain from before the foundation of the earth. His atonement was a pre-conceived plan which had its fulfillment in His earthly mission. Strict compliance with the principles of the gospel will lead all to an exaltation with God.

The choir and congregation sang, "Come, O Thou King of kings."

Elder Edwin L. Fullmer said the Book of Mormon is a history of several different peoples led by the inspiration of God from the eastern to the western hemisphere. The divine testimonies and

teachings of that book in conjunction with those of the Bible should make our confidence in divine things unshakable.

The Halifax choir sang an anthem, "Sun of my soul."

President E. Taft Benson spoke of the restoration of the gospel, and what it means to us. It is an important part of our religion. The principles and ordinances of the gospel instituted by Christ have been largely taken from the churches, or why should the angel seen by John the Revelator need to fly to earth having the gospel which should be preached to every creature, or why need the prophet Daniel prophesy that in the last days a kingdom should be established by the God of heaven. We claim a restoration, and that Joseph Smith was the instrument in God's hands in establishing this restored gospel. He appealed to all mothers to direct their children in the paths of rectitude.

Singing, "The time is far spent." Benediction by Brother Arthur Schofield. Attendance, three hundred and fifty.

The evening session began at 6:30. The congregation sang, "What was witnessed in the heavens?" Invocation by Elder Herbert Cook. "O, my Father," was sung by the choir and congregation.

Elder Lund read the statistical report of the labors done by the elders for the past six months.

Elder John W. Burton called attention to the character of the so-called "Mormon" people. The prosperity of the saints is due to their righteous lives and to their having the priesthood of God among them.

Elder J. H. Vickers of the Manchester conference spoke briefly on the necessity of continuous revelation.

Sister Florence Briggs rendered the solo, "Divine Redeemer."

Elder James J. Giles, of the Hull conference, spoke on conditions in Utah and surrounding states.

The Bradford choir sang the anthem, "Seek ye the Lord," Elder Lund singing the solo.

Elder I. S. Noall spoke of the apostasy, showing how the principles and ordinances have been changed. From the scriptures he proved the personality of God. That the Godhead is composed of three separate and distinct personages.

President M. J. Benson bore strong testimony that this gospel is the work of God, and man will never be able to overthrow it.

The hymn, "Though deep'n'ing trials," was then sung. Benediction by President Melvin J. Benson. Attendance, four hundred and fifty.

Conference was adjourned for six months.

On Saturday, May 10th, an instructive Priesthood meeting was held in Westgate New Hall, Bradford. President E. Taft Benson, Orval W. Adams and twenty-two traveling elders of the Leeds conference attended.

CANNON LUND, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Public Baths, Carlisle (Newcastle conference), on the evening of May 16th, 1913, when four faithful souls were added to the Church. Elder David A. Robison officiated.

Successful Concert.—The Relief Society of the Sunderland branch (Newcastle conference) gave a splendid "tea" and concert in the Latter-day Saints' Chapel on Wednesday evening, May 7th, 1913, for the purpose of raising funds to help in their work of charity. It was a success from every point of view, and a goodly sum was realized.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 17th, 1913, per s.s. *Tunisian*: From Great Britain—Elders Hugh Ireland, Edwin Fullmer, J. Alonzo Duncan, William R. Nish, Edwin Clawson and Alvin Sharp. From the Swiss and German mission—Max Muchow, John Storick, Conrad Jensen, John H. Stocker, Edward Burgener, and Milford N. Kunz. From the Scandinavian—Anders Pedersen, and John Larsen. From the Netherlands—Leon C. Wheeler and Henry Cowburn. From the Swedish—Carl O. Youngberg and John N. Johnson, Jr. With the company were twenty-five emigrants in charge of Elders M. Kunz, Conrad Jensen and J. Alonzo Duncan.

Successful Socials.—On Saturday evening, May 9th, 1913, a successful farewell social was held in the Nelson branch Assembly Room (Liverpool conference), in honor of Elders J. Alonzo Duncan and William R. Nish, who leave on May 17th for their homes in Zion. An excellent program was rendered, after which the ladies served refreshments. During the evening President W. H. Stayner, in behalf of the saints and friends of the Nelson branch, presented the departing elders with a horn carving set as a token of esteem, and Elder H. J. Wells presented them with a gold medallion from the Liverpool conference elders. All joined in wishing them God-speed on their journey homeward.

A successful social was held in the saints' meeting place, Church Lane, Dundee (Scottish conference), Wednesday, May 14th, 1913, in honor of Elder Charles V. Kimball, who has been honorably released from his labors in the Scottish conference. He was presented with a beautiful Scotch rug by the elders, saints and friends. "Tea" was served, after which an enjoyable program was rendered.

An enjoyable social was held in the meeting-room at 295 Edge Lane, Liverpool, on the evening of the 15th inst., in honor of Elders Hugh Ireland, William R. Nish and J. Alonzo Duncan, released missionaries. Those who took part in the exercises acquitted

themselves with much credit. A beautiful token of esteem was presented to each of the departing elders.

A successful social was held May 13th, 1913, in the Latter-day Saints' Church, Ellesmere Road, Sheffield (Sheffield conference), in honor of Elder Edwin Clawson, who has been honorably released to return home. A large number of saints and friends were present, and all had an enjoyable time. Elder Clawson goes with the good will and best wishes of the elders, saints and friends for his future prosperity.

Branch Conferences.—Two sessions of branch conference were held in the Clayton branch (Leeds conference), April 27th, 1913. The first session convened at 2:30 p.m. President Melvin J. Benson and three traveling elders were present. After the opening exercises Elder Edwin L. Fullmer, branch president, said our message to the world is to explain the principles of the gospel which are intended for the salvation of mankind. Elder William W. Seare spoke of the value of Sunday School work. It teaches children to be kind, and kindness makes friends and brings happiness. The general and local authorities were unanimously sustained. Elder Willard E. Rigby spoke on the power of prayer and the blessings obtained therefrom. President Benson addressed his remarks to the children, encouraging them to make their lives worthy examples among their playmates. At the evening session a vacancy in the Relief Society, caused by the death of Sister Randall, was filled by appointing Sister Hannah Shackleton to be second counselor to President Maria Wood. Elder E. L. Fullmer said our message is the "marvellous work and a wonder," which Isaiah foretold. Our salvation is built upon a firm foundation if we follow the teachings of Christ and His divinely appointed servants. Elder W. E. Rigby spoke on the personality of God, showing from scripture and reason that He has a body of flesh and bones. Christ in body is the express image of God's person (Heb. 1:3), and they, with the Holy Ghost, in purpose are one. Christ gave His life to break the bands of death, and by His sacrificial death became the author of salvation to all who obey Him. Elder W. W. Seare bore faithful testimony that Joseph Smith was a true Prophet of God. Men do not give their lives for a sham, as Joseph Smith did for the cause he espoused. President Benson bore his testimony and exhorted the saints to faithfulness.

A branch conference was held at 106 Ann Street, Belfast (Irish conference), Sunday, May 4th, 1913. There were present, President S. H. Cornaby and ten traveling elders. Three very interesting sessions were held. The first session commenced at 11:30 a.m. President Cornaby announced that the elders would take as their texts the articles of our faith, but that the first half hour would be devoted to a memory recitation of them. Elder J. A. Empey then spoke upon the first one, and showed that God has a body, parts

and passions. Elder H. L. Sterling took for his text the second, and showed that man will be held accountable for his own sins only, and not for Adam's transgressions. Elder W. A. Noble proved from scripture that all mankind may be saved through the atonement made by Christ, but that we have to work out our own individual salvation. The second session commenced at three o'clock. Elder Grover P. Greaves showed that the first principles of the gospel as taught by the Latter-day Saints are the same as were taught by Christ and His apostles. Elder James B. Gray proved from scripture that a man must be endowed with divine authority before he can administer acceptably to God in the ordinances of the Gospel. Elder James L. Madsen showed that the organization of the Church of Jesus Christ of Latter-day Saints conforms to that of the primitive Church. Elder S. J. Russon spoke upon the eighth article, and showed the gifts spoken of were to follow true believers. Elder George F. Wells said we believe the Bible to be the word of God, and we also believe the Book of Mormon to be the word of God. The evening session commenced at seven o'clock. There was a large attendance of saints and investigators. Elder George V. Vincent presented the general and local authorities, who were unanimously sustained, and then spoke upon the ninth article of faith, and proved that it is both scriptural and reasonable to expect more revelation. Brother Walter Pring took up the tenth article and said the same Being that dispersed the Jews would gather them again. Said Christ would reign personally upon the earth. President S. H. Cornaby spoke upon the eleventh, twelfth and thirteenth articles, and in conclusion said the Latter-day Saints are liberal in their views on religious matters, for we believe in worshiping God according to the dictates of our consciences, and in allowing all mankind the same privilege. Said the Latter-day Saints believe in being subject to the laws of the land; and if people would heed the teachings of the Latter-day Saints as they are taught by our thirteen Articles of Faith it would bring them nearer to God.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XVI.—EXPULSION OF THE SAINTS FROM MISSOURI.

Textbook: One Hundred Years of Mormonism (Evans), pp. 253-283, exclusive of pages 271-76, which will be given in connection with next lesson.

I. ATTACKS UPON THE SAINTS.

1. At Gallatin. (a) Election day. (b) Peniston's harangue. (c) A fight. (d) Reports reach the Prophet. (1) Results. (e) Affidavits by (1) Peniston. (2) Black. (f) Militia called out. (1) Result.

2. At De Witt. (a) Anstin's mobocrats. (b) Condition of the saints. (c) The Prophet reaches De Witt. (d) The "Mormons" leave their homes.
3. On Crooked River. (a) Bogart on Log Creek. (b) Patten's company. (c) The "battle." (1) Result. (d) Character of David Patten.
4. On the Grand. (a) Reports of Crooked River "battle." (b) Disturbing elements. (1) Rancorons feelings of apostates. (2) The alleged "Danite Band." (3) The cunning of the mob in making false charges against the saints. (c) Movement of troops.
5. At Haun's Mill. (a) A peaceful settlement. (b) The attack. (c) The result.
6. At Far West. (a) Conditions at Far West. (b) Treachery of Col. Hinkle. (c) The town capitulates.

(TO BE CONTINUED.)

DIED.

RANDALL.—At Clayton (Leeds conference), April 28th, 1913, John Randall; born September 23rd, 1837, at Stonsport, Worcestershire; deceased was baptized at Knaresborough, Yorkshire, June 16th, 1900, by Elder Joseph Boyes. Funeral service was held at Clayton, May 1st, 1913, by Elders Edwin L. Fullmer, Willard Rigby, Conference President Melvin J. Benson, and Irwin S. Noall.

RANDALL.—At Clayton (Leeds conference), April 15th, 1913, Ellen Ann Randall; born at Healaugh, Yorkshire, January 8th, 1868. Sister Randall was baptized June 16th, 1900, at Knaresborough, Yorkshire, by Elder Joseph Boyes. Funeral service was held at Clayton, April 19th, 1913, conducted by Elders Edwin L. Fullmer, Willard Rigby, Conference President Melvin J. Benson, William W. Seare, R. Anderson, and W. D. Hoover.

CONTENTS:

Spiritual Courage Necessary for	Departure of Elder Hugh Ireland	330
the Advancement of Truth	Minutes of Leeds Conference	330
The Brotherhood of Man	From the Mission Field	333
My Guide	Sunday School Lesson for Theo-	
Editorial:	logical Department	335
The Mission of the <i>Star</i>		328

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